

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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**CHARLESTON GOSPEL MESSENGER,**  
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**Vol. XXII.**

**SEPTEMBER, 1845.**

**No. 257.**

FOR THE GOSPEL MESSENGER.

ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH.

(Continued from page 236, Vol. XXI.)

CHAPTER V.

IN each of the successive generations of the laity of this Church, there have been individuals distinguished by their benefactions to it; by well conducting its temporal affairs; and by their more than ordinary solicitude for its welfare. In the register of births, the first entry is dated March 25, 1713-1714—(an ambiguity arising from the old, and new style) of baptisms, February 16, 1719, of marriages, April 26, 1720, of burials, May 10, 1720. There are 15 bound books of Treasurers' accounts, commencing May 27, 1725, and 8 of Vestry Journals, commencing April 16, 1732, in which are the names of the greater number, who from time to time have been of the congregation. The proceedings of the Vestry between April 7, 1755, and March 22, 1756, and between April 19, 1784, and March 28, 1785, are wanting. In the Journal, August 10, 1806, is a legal opinion by the late J. J. Pringle, Esq. and this extract will, for many reasons interest and be useful. The eminent counsellor for this valuable opinion declined taking any fee from "a Church of which he was a member." "As to the second point, whether 'the pool of water mentioned to be on the Glebe lands is of such a nature 'as to be within the purview and provisions of the said ordinance, it appears to me, that according to the reasonable construction of this ordinance, that the waters which are meant and intended by this ordinance, 'are not merely such waters as are stagnated, that is merely motionless, 'or not running waters, but such as are stagnated or putrid, and having 'the noxious qualities and effects, and situated as above mentioned, so as 'to make them amount in legal construction to a nuisance as above defined. 'It may happen that a pond in a garden, or a sheet of water kept as 'ornamental, although stagnant, may be so clean and clear as not to be a 'nuisance, and if under and by virtue of their said ordinance the City 'Council were to proceed with respect thereto, or any other thing as a 'nuisance, that might not in fact or law amount to a nuisance, I think they 'might be restrained or prohibited on application to the Court of Sessions, 'or other Superior Courts, so with respect to the pool on the Glebe lands, 'although it may be stagnant water, yet it may be water being on such a 'soil, or bottom as may not make it a common nuisance, or it may not 'otherwise be of such a nature, and so situated as to be properly and 'legally a nuisance. If so, I should not think it within the scope and 'purview of the ordinance. Mere fears and apprehensions of evils, however reasonable, will not create a nuisance. The existence therefore 'of the nuisance depending upon the quality and effects of the stagnant

'waters, the number of houses in the neighborhood, its adjacency to places  
'of public resort, or to a high road, is properly matter of fact to be judged  
'by a jury. I should think it therefore more regular and safe for the City  
'Council to proceed with respect thereto by a regular prosecution, that is  
'to say by presentment or indictment, and if the said pool should be found  
'by a jury to be a nuisance, obtain redress of the grievances by that,  
'rather than by the mode by them notified. I also doubt whether accord-  
'ing to the proper construction, the terms made use of in the said ordi-  
'nance, that is to say, "removing the waters," will authorize them to fill  
'up the ground on which it lies, as this pool or water lies on ground also  
'naturally and ever low, and not what has been dug, or artificially occa-  
'sioned, it furnishes another ground to doubt whether the proprietors, or  
'persons interested therein can be proceeded against, under and by virtue  
'of the said ordinance or any other law, as for a nuisance, because all  
'common nuisances to the public being regularly punishable by fine and  
'imprisonment, they include the idea of an offence against the public, by  
'wilfully doing something as has been above mentioned, to the an-  
'noyance of the citizens of the State, or by a wilful neglect to do a  
'thing which some obligation, or duty required for the common good.  
'For if the above Glebe land, naturally low, and covered by water,  
'could be filled up, in virtue of the above or any other city ordinance, it  
'would equally warrant them to fill up, as nuisances, any or all of the  
'marsh, or low lands, within the limits of Charleston, at the expense of  
'the proprietors, which might equal the value. The ordinance in this  
'respect could hardly be deemed a reasonable by-law, and might there-  
'fore be subject to a prohibition from the Inferior Courts. But if the  
'pool should be really a common nuisance, although it may have been in  
'the same state many years, as is stated, it will not be therefore the more  
'lawful, as no prescription, or length of time will warrant a nuisance, nor  
'any right be founded on such a continuance of the trespass or wrong. If  
'therefore the City Council should persist in the course which they have  
'notified; it may not, perhaps, be improper for the gentlemen of the Ves-  
'try, as a public body, who are not to yield too readily the rights of the  
'Church, to contest the rectitude of the above procedure. This they may  
'do, by refusing to pay the expenses of filling up the said pool, if the  
'City Council should fill up the same. And the City Council, I think, in  
'such case, will be obliged to bring an action against them in the Court  
'of Common Pleas, for the amount of the said expenses, which would  
'bring into discussion, and determine, the merits of the case."

In the Journal, September 29, 1825, is an able and interesting report, prepared by one of the Vestry, the late Thomas S. Grimké, Esq. on the subject of the cemetery, in which it is shewn "by reasonable average calculations, that there will not be any deficiency of burial ground for the next two hundred years," and it is recommended, by making a charge for permission to erect monuments to create a fund "to purchase, at some future day, a suitable burial place without the city." A fund was thus raised, but it was with the consent of the proposer applied to the rebuilding of the Church when it was destroyed by fire in 1835. To the zeal and talent of the same gentleman, the Church is also indebted for a register book on a new plan, which is a great convenience to the "registrar," and a greater to those who desire to consult it. The most valuable of the vessels for the "holy communion," were given by the govern-

ment, and have on them the royal arms. Four of them were the gift of Col. William Rhett, and two small chalices for the sick were provided in 1791 by the Vestry.

Among the prominent laymen of this congregation, were Chief Justice Pinckney, (who died in 1758,) and his eldest son Charles C. Pinckney. The former founded lectures on "the greatness and goodness of God," to be delivered semi-annually in St. Philip's Church, and the latter caused the purpose to be carried into execution. Of their Christian character, the admirable sentiments expressed in the last will of the judge, and many incidents set forth in the sermon\* on the occasion of the death of the son, afford abundant evidence.

Another prominent benefactor of Church institutions, who was collaterally related to the chief benefactor (Mrs. Afra Coming) of St. Philip's Church, was Elias Ball, Esq., who died in 1810. His residence was in St. John's Parish, Berkley, but he held a pew in St. Philip's, which he occupied during his occasional visits to the city. At his funeral, the remarks in substance which follow, were addressed from the pulpit of the chapel at Strawberry. "To panegyryze the dead—to magnify their virtues—to attribute to them good qualities which they had not, are faults too common. There is little danger of even the warmth of regard leading me into this error, as I shall say but little of the departed, which is not known to every person present, and am effectually precluded by limited time, if I were not by inclination, from composing an artful eulogium. He died but yesterday, and of course there has been no opportunity to inquire respecting those good deeds not generally known, the disclosure of which his death alone could warrant—no time so to exercise the imagination on facts as to clothe them with undue importance. It is foreign to our design to speak of his intellectual character, but we may say he had a discriminating mind, was given to observation, and accustomed to treasure up and apply practical information. But I would direct attention chiefly to those qualities of the heart, which claim esteem rather than admiration, and entitle a man not to the epithet of great, but to be regarded as good—without which, remarkable powers of mind, and the most enlarged knowledge, are worthless, and too often injurious to the possessor and to society. Our friend was pious. He was controlled and directed, in some degree, (ah! of how few can it be said in the highest degree) by the principle of religion. Of its officers, he spoke respectfully—its institutions he sustained liberally—his attendance at the Church, though distant from his home, was punctual, his deportment in it reverential, and his influence was used to induce the attendance of his guests. It was his intention to partake of the holy communion at the next opportunity. Religious principle is the foundation of true benevolence and temperance. To it, therefore in part, we attribute our friend's kindness to his relations, hospitality to the stranger, and beneficence generally, and his remarkable self-government.—His countenance and manner, the index of a kind disposition, gave a charm to his presence at your parish meetings, at the social board, and in particular in the circle of his own home. His welcome to the guest, who can forget—the emphatic word—the pressure of the hand—the corresponding look? No wonder there was a desire to repeat the visit, and that *that* house was the habitual "stopping place" of the traveller, often

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\*Sermon by the Rector of St. Philip's, printed in 1825.

'detained more than one day to recruit himself and his "little ones,"  
 'and the centre of attraction to the whole neighborhood. But kind  
 'expressions and large hospitality were not the bounds of his cha-  
 'rity. He maintained and educated the orphan, and endowed the  
 'Church. For the comfortable and seemly condition of this "house  
 'of prayer," you are indebted to his munificence, and so long as  
 'your Rector occupies the more than convenient, the spacious man-  
 'sion appropriated to his use; so long as the Glebe, its land and its  
 'water, shall supply him with food, must he and his family, and you, who  
 'sympathize with them, bless the memory of the pious dead, and adore  
 'the divine benefactor whose agent he was. While some spoke of what  
 'they would do, he acted. No one promised less, no one did more. Who  
 'has done so much, at least in this diocese, for "the house of God and the  
 'offices thereof" as he, except his relative, Mrs. Afra Coming, the doner  
 'of the Glebe, now owned by St. Philip's and St. Michael's Churches?  
 'He was too humble to seek a seat in the councils of his country—too  
 'wise to suppose he could not advance her welfare, unless concerned in  
 'the administration of her government. He did not separate national  
 'prosperity from the "righteousness which exalteth a nation." To make  
 'the people religious, was in his view to make them happy, and therefore  
 'he aimed to be useful by promoting by his influence, example, services,  
 'and money, the great cause of the Gospel. For many years he was  
 'a member of the Vestry, and chief in benefactions, stated, occasional,  
 'and permanent. Of a friendship, which so many have experienced, what  
 'need I say, except that I gratefully acknowledge that it was my privi-  
 'lege to come within the sphere of it. That he was a "considerate"  
 'master, that he had the hearts of his domestics, the evidence is accumu-  
 'lated in the dejection, and tears we this day witness—in the sobs which  
 'have met our ears during this week—in the sadness which will long per-  
 'vade that multitude of "poor ones." As to his faults, or to speak in  
 'more Christian language, his sins, I have only to say, he was a man, lia-  
 'ble to mistake evil for good—prone to neglect duty, and to commit  
 'transgression—guilty, as you have often heard him say in the holy place  
 'of doing those things which he ought not to have done, and "of leaving  
 'undone those things which he ought to have done." He was con-  
 'scious of his sinfulness, made confession of it, and we humbly trust  
 'has obtained forgiveness through the one Mediator. Brethren:—  
 'Let us resolve to cultivate the virtues, and to practice the good  
 'works which we have been reviewing. In memory of them, let us ac-  
 'knowledge with gratitude the good providence and grace of God, with-  
 'out whom no one is useful, no one is holy. When death comes to you,  
 'may your surviving minister have it in his power to avail himself of your  
 'example to reprove negligence, and to encourage excellence. May gra-  
 'titude to God, the benefit of his flock, truth, justice, and feeling, urge him  
 'to say as I do, on the present occasion—"go and do likewise."

In 1811, another prominent member of St. Philip's Church, Mr.  
 Thomas Coram, departed this life. After discoursing on Isaiah lvii. 1. 2.  
 the assistant minister of the Church adverted to him as follows:—

"To these views of death, interesting, useful, and consoling at all times,  
 'the attention of many of us is naturally invited at the present time by  
 'the recent and much lamented death of one, distinguished as a benefactor  
 'of the Orphan House, and a regular worshipper with us. If constant

'tendance on the public services of religion, when health permitted, 'fervent union in the prayers, strict attention to the offices of the Church, 'and general seriousness expressed in the manner and countenance, particularly while in the house of God : if deliberate profession, of faith in 'a Redeemer, sorrow for personal guilt, and resolution to lead a new 'life, made under the most solemn circumstances, in the presence of the 'whole congregation, and at the altar of God : if the duties of religion 'and conversation, relating to it, evidently engaged in with delight : if a 'remarkable inoffensiveness of word and manner, I had almost said of 'thought : if the frequent and liberal devotion of talent, and labor, and 'property, to the service of the widow and the orphan : if singular moderation in the indulgence of passion and appetite : if these be the ordinary 'indications of strong piety, ardent benevolence, and rigid self-government, then these virtues belonged to our deceased friend in an eminent 'degree. Is he a righteous man whose temper and conduct are obviously 'and professedly regulated by Christian principles ? Then is our brother 'entitled to that honorable appellation ; and we are authorized in the belief that to him death is gain. He is taken away from the evils of an 'infirm constitution, from the torturing prospect of being called to mourn 'over the ashes of his nearest relative, and to endure that solitary lot 'which is now her portion—from all the pains of a guilty, and all the anxieties of a mutable world. He is relieved from the consciousness of 'folly, imperfection and guilt, and from all his spiritual fears, from the 'afflicting spectacle of mortals abusing their privileges and rushing into 'ruin, from the society of men uncharitable, unjust, and cruel, if not to 'him, to those who partook with him of a common nature and a common 'redemption, to his fellow men, whom he, taught by religion and humanity, owned and treated as brethren. Removed from these evils, he is 'not buried in eternal sleep, he has not entered a state free from suffering, because free from consciousness. Reason and religion know of no 'such state. We humbly hope, that with the righteous man, spoken of 'in the text, he is entered into peace—into that rest, which evidently was 'congenial to his feelings and habits, and the object of his wishes and 'prayers. Already we humbly trust, has he heard from his Saviour,— "Thou hast been faithful—enter then into the joy of thy Lord," is realizing the truth—'Blessed are the merciful, for they shall obtain mercy,' 'and has taken his seat among the just made perfect at the right hand of 'God. Yes, that he is in that land where are unfelt the agitations of sorrow and guilt, and contention, in which the God of peace has his throne, 'and whose inhabitants at peace in their own hearts, with each other, and 'with their divine Governor, cultivate the virtues, and share in the felicity 'of Him who is called "the Prince of Peace." While you regret that 'you are deprived of association with the deceased, and the animation of 'his example—while you sympathize with his relatives, with the widows 'and the orphans whom he befriended—while you commiserate the public generally in the reflection that from a ground cumbered with many 'barren and some noxious trees, another fruitful tree is cut down—let 'this be your consolation. Your loss is his gain. When you notice his 'place, in the house and at the table of the Lord vacant, remember ; your 'brother men, God and the Church look to *you* to supply it. Think of the 'blessed rest to which we trust he is admitted, and while you feel grateful to the God, of mercies who provided a paradise for his children, let it

'be your endeavor and your prayer to arrive at it. This, this is your great  
'business. Of what avail is the honor, wealth, and power of the world to  
'an immortal. The most they can do, is to insure for you, as they  
'did for wicked Asa, a sumptuous burial. Let us who met our friend in  
'the walks of life, who have witnessed his meekness, temperance, bene-  
'ficence, and devotion; who have prayed with him in this house, and sat  
'with him at yon table, imitate his virtues, and cherish the hope, that we  
'shall meet and renew our praises in the morning of the resurrection. It  
'is declared by those most capable of judging, that our friend was a fa-  
'vored child of genius, and that he had attained no inconsiderable profi-  
'ciency in an *art* which has the honor of numbering among its pupils a  
'disciple of the Redeemer. With his talents, however, I as a minister  
'of religion, have no farther concern than to observe, that they did  
'not interfere with his Christian humility, that they were never pros-  
'tituted to sensual, malevolent, or impious purposes, that they have again  
'and again been consecrated, as those of the first masters of his art, I  
'mention it to their honor, have been, under the divine blessing, to the  
'service of piety and charity, and that they, seconded by industry, were  
'the means of his amassing a little fortune, destined to foster the favored  
'institution of our city, to impart consolation to the death-bed of poverty,  
'and to cause the heart of the orphan to leap for joy."

"My young friends (at the Orphan House,) I have been induced to pay  
'this tribute, in this place, to the memory of your deceased benefactor by  
'the particular request of your worthy governors. Their design was not  
'to remind you of your obligations to our friend. If your own hearts  
'would suffer you to forget him, the seat in this Church, now vacated by  
'him, the absence of those kind visits and endearing attentions which he  
'paid you on the anniversaries of your institution, and occasionally on the  
'Lord's day; the picture which meets your eye when you enter this sa-  
'cred place, and the history of your institution, which has recorded the  
'bequest of his whole estate to its service, would force him on your recol-  
'lection, and extort the tear of gratitude. To express, in a public man-  
'ner your and their sense of the benevolence of our friend; to excite in  
'your minds serious reflections; to present to your view the consola-  
'tions of religion under such an affliction, and especially to hold up for  
'your imitation a model of many virtues. Such were the objects contem-  
'plated by those at whose desire I now address you. Indulging the hope  
'that their intention has been in some measure fulfilled, I will only detain  
'you with a single remark. Your deceased friend was the friend of man-  
'kind. Benevolence was his distinguishing trait. Nature had, indeed,  
'given him a feeling heart, but I hazard the opinion that he had nurtured  
'its sympathies with no common care. He was nearly allied to the gen-  
'tleman\* who instituted the Foundling Hospital of London, and a school  
'on this continent for the education of Indian females. A gentleman,  
'whose name, dear to human nature, is enrolled on the same calendar

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\*Thomas Coram, an English philanthropist. He was born about 1668, and was bred to the sea in the merchant service. The Foundling Hospital owes its institution to his exertions, besides which, he procured an establishment to be formed in North America, for the education of Indian girls. Captain Coram spent all that he had on these and other benevolent schemes, so that in his old age he was obliged to be supported by the contribution of several noble patrons, among whom was Frederick Prince of Wales. He died in 1751, and was buried under the chapel of the Foundling Hospital.—*Watkins' Biographical Dictionary*.

‘with Benezet and Howard, and to whom biography bears this honorable  
‘testimony. “He was singularly endowed with every benevolent affec-  
‘tion, and remarkably distinguished by his humanity.” Of no person,  
‘indeed, could this have been said with more truth, for he spent the great-  
‘est part of his life, and all his fortune, in the service of the public, and  
‘at last, from being the minister of charity, was forced to become her  
‘pensioner. Our friend took great delight in speaking of this worthy  
‘uncle. He was early taught by his father to admire him, and seems to  
‘have derived from him his amiable bent of mind, as he did his baptismal  
‘name. May I not then hope that the example of the deceased will make  
‘its proper impression on your tender minds. Cultivate good will, and  
‘practice to the extent of your ability, beneficence towards your fellow  
‘men. Such a temper and conduct will be infallible guides to public es-  
‘teem. Witness the regard manifested to our friend while living, and the  
‘respect for his memory, now he is dead. Witness the testimony of in-  
‘spiration—“Scarcely for a righteous man”—(a man who does no harm)  
‘“will one die,” yet “peradventure for a good man,” (a man who is strong  
‘in his attachments and active in his kindness) “some would even dare  
‘to die.” Such a spirit will cheer you in the season of affliction, and shed  
‘new and brilliant rays over your prosperity. Above all, cherished as it  
‘ever should be by Christian principles, it will procure you the favor of  
‘your Maker, it is the evidence which He requires of your love for Him.  
‘“He that loveth not his brother whom he hath seen, how can he love  
‘God whom he hath not seen.” For the want of this, on the great day,  
‘he will say to many—“Depart ye cursed.” It is the merciful—those  
‘who have fed the hungry, clothed the naked, and administered to the dis-  
‘eased, whom he will address—“Come ye blessed of my Father, inherit  
‘the kingdom prepared for you from the beginning of the world.”

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FOR THE GOSPEL MESSENGER.

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CREEDS, THEIR USE AND AUTHORITY.

NO. III.

For creeds, we claim not only a very manifest utility, and an origin in early days, but also an apostolic authority. For, it seems plain from Scripture, that the apostles gave to their converts summaries of Christian doctrine; there are passages of holy writ plainly indicating such a practice. We shall give a few examples. St. Paul thanks God that the Roman Church of his day obeyed the “form of doctrine delivered unto them.” This phrase, “form of doctrine,” is an exact definition of what we understand by a creed. The “form,” or as it is in the original, the type, or mould of doctrine, admits no other interpretation. It was that, after which the faith of the earlier Christians was moulded—the definite shape it assumed, when presented by their teachers. In his epistle to St. Timothy, the same apostle speaks, not only of “the doctrine according to godliness,” but also of “wholesome words,” to which believers must “consent.” These wholesome words to which “consent” is demanded, have the appearance of what in our day, would be called creeds. Again, believers are not only to believe the truth, and abide by it, but to “hold fast the form of sound words, received from him.” How

could they do this, unless the truths had first been digested into a form for them, and that too by St. Paul himself.

The faithful minister is described as one "holding forth the faithful word, that he may, by sound doctrine be able to exhort and convince." Now this "faithful word" is something to which the preacher then could appeal as evidence of his truth, and as a ground of exhortation. It was not the New Testament, for the simple reason, that it was not then all written, nor were those parts written, collected into one volume. It could then, only it would seem, be some form of doctrine, in nature like our creeds.

Indeed these terms "wholesome words, form of sound words, form of doctrine, and faithful word," do plainly point to some summary of doctrine. Our common reason, if we will weigh the words, must, it would seem, so interpret them; and, for the fact, that the apostle and the teachers, commissioned by them, did give to their converts such summaries, we have the testimony of the early Church. They were constantly appealed to, as containing the form and proof of sound doctrine, or interpretation. History and reasonable interpretation unite in evidence, that creeds are a part of the apostolic gift to the Church.

As guides and assistants then, we have the formularies in which the faithful have professed their faith ever since the days of early integrity. That we may not lose sight of their guidance, we are called in them to declare our allegiance to our King and his truth on every occasion of public worship.

We have, in the service for the holy communion, the true doctrine of that gracious sacrament in all its beauty, power and sublimity. In the form provided for baptism, we have the soul-stirring, comforting view of that blessed sacrament which has ever cheered the hearts of God's covenant people. We are there taught of our Father's love, of the value of his covenant—of what he will do for the faithful; and we have, in awful solemnity, the requirements of the Christian faith.

So every office of the Church is replete with heavenly teaching. These are some of our privileges, with them our duty is plain. If there be a power in Christ's truth, calculated to effect the heart, having that truth so guarded and presented, we should be a "peculiar people, zealous of good works." H.

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FOR THE GOSPEL MESSENGER.

#### LAWS FOR THE OBSERVANCE OF THE SABBATH.

*Messrs. Editors:* The Banner of the Cross has given its readers extracts from the early laws of Virginia and Massachusetts (1623—1664) in reference to the observance of Sunday, to the following effect. In Virginia, the Statute imposed the forfeiture of one pound of tobacco for each absence from Church on the Sabbath, and fifty pounds for continued absence for one month; the forfeiture, by the minister, of one half his "means" for more than two months "absence from his Church;" and "his whole means," in case of four months absence. It was further enacted, that no one should, under a forfeiture of double his contribution, towards the minister's support, dispose of any of his tobacco,

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"assembly of religious worship, tolerated and allowed by the laws of this Province, and shall there abide orderly and soberly during the time of prayer or preaching." The forfeiture, for every neglect, was fixed at five shillings, current money. The second clause requires all persons to abstain from labor, and the third relates to selling goods on Sunday; to which is also attached, a penalty. The following forms a portion of the third clause. "No person whatever shall travel on the Lord's day by land, neither shall any person or persons whatsoever travel on the Lord's day by water, in any barge, lighter, wherry, boat, canoe, or periauger, excepting it be to go to the place of religious worship, and to return again." Some exceptions are then made in favor of persons visiting the sick, or overtaken by night before finishing their journey, "or upon some extraordinary occasion," in which case, the written permission of a Justice of the Peace is made necessary. The fifth clause prohibits bear-bating, bull-baiting, foot-ball playing, and "all public sports and pastimes." The sixth relates to public houses, and the seventh makes it the duty of "the Church Wardens and Constables of Charleston, or any one or more of them, once in the forenoon, and once in the afternoon, in the time of divine service, to walk through the

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could they do this, unless the truths had first been digested into a form for them, and that too by St. Paul himself.

The faithful minister is described as one "holding forth the faithful word, that he may, by sound doctrine be able to exhort and convince." Now this "faithful word" is something to which the preacher then could appeal as evidence of his truth, and as a ground of exhortation. It was not the New Testament, for the simple reason, that it was not then all written, nor were those parts written, collected into one volume. It could then, only it would seem, be some form of doctrine, in nature like our creeds.

Indeed these terms "wholesome words, form of sound words, form of doctrine, and faithful word," do plainly point to some summary of doctrine. Our common reason, if we will weigh the words, must, it would seem, so interpret them; and, for the fact, that the apostle and the teachers, commissioned by them, did give to their converts such summaries, we have the testimony of the early Church. They were constantly appealed to, as containing the form and proof of sound doctrine, or interpretation. History and reasonable interpretation unite in evidence, that creeds are a part of the apostolic gift to the Church.

As guides and assistants then, we have the formularies in which the faithful have professed their faith ever since the days of early integrity. That we may not lose sight of their guidance, we are called in them to declare our allegiance to our King and his truth on every occasion of public worship.

We have, in the service for the holy communion, the true doctrine of that gracious sacrament in all its beauty, power and sublimity. In the form provided for baptism, we have the soul-stirring, comforting view of that blessed sacrament which has ever cheered the hearts of God's covenant people. We are there taught of our Father's love, of the value of his covenant—of what he will do for the faithful; and we have, in awful solemnity, the requirements of the Christian faith.

So every office of the Church is replete with heavenly teaching. These are some of our privileges, with them our duty is plain. If there be a power in Christ's truth, calculated to effect the heart, having that truth so guarded and presented, we should be a "peculiar people, zealous of good works." H.

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before he had fully furnished his proportion towards that object. The Massachusetts law is in the following words:—"That all persons who should stand outside the meeting-house, during the time of divine service, should *be set in the stocks*." Although South-Carolina has never, I believe, gone so far as Massachusetts in her *legislative* abhorrence of violations of the fourth commandment, her Statute book, as most of your readers are no doubt aware, is not without its enactments on this subject. As there are some, however, who have perhaps never seen, in their own words, what our ancestors thought touching this matter, I will, with your permission, transcribe a few of the laws designed to secure Sunday from neglect or violation. In a spirit very different from—— (who encouraged sports on the Sabbath,) they considered the temple of God the best place for Christian people, on the day specially set apart for his worship. Whatever may be thought generally of—— (and he was, though a good man, too much of a politician, at any rate, for his own good,) he no doubt conscientiously thought himself justified, in this instance, by the demands of policy. But I had almost forgotten that it is no part of my present purpose to enter into the vexed question of the merits and demerits, personal and political, of——, and shall therefore proceed at once to the extracts.

The preamble to the Act of 1712, "for the better observance of the Lord's day, commonly called Sunday," is in the words following:—"Whereas there is nothing more acceptable to God than the true and sincere service and worship of him, according to his holy will, and that the holy keeping of the Lord's day is a principal part of the true service of God, which in many places of this Province, is so much profaned and neglected by disorderly persons"—"*Be it therefore enacted*, That all and every person and persons whatsoever, shall on the Lord's day apply themselves to the observation of the same, by exercising themselves thereon, in the duties of piety and true religion, publicly and privately, and having no reasonable or lawful excuse, on every Lord's day, shall resort to their Parish Church, or some meeting or assembly of religious worship, tolerated and allowed by the laws of this Province, and shall there abide orderly and soberly during the time of prayer or preaching." The forfeiture, for every neglect, was fixed at five shillings, current money. The second clause requires all persons to abstain from labor, and the third relates to selling goods on Sunday; to which is also attached, a penalty. The following forms a portion of the third clause. "No person whatever shall travel on the Lord's day by land, neither shall any person or persons whatsoever travel on the Lord's day by water, in any barge, lighter, wherry, boat, canoe, or periauger, excepting it be to go to the place of religious worship, and to return again." Some exceptions are then made in favor of persons visiting the sick, or overtaken by night before finishing their journey, "or upon some extraordinary occasion," in which case, the written permission of a Justice of the Peace is made necessary. The fifth clause prohibits bear-bating, bull-baiting, foot-ball playing, and "all public sports and pastimes." The sixth relates to public houses, and the seventh makes it the duty of "*the Church Wardens and Constables* of Charleston, or any one or more of them, once in the forenoon, and once in the afternoon, in the time of divine service, to walk through the

"said town to observe, suppress, and apprehend all offenders whatsoever, "contrary to the true intent and meaning of this act." There are several other clauses having the same object in view, but I have quoted enough to show that our forefathers, a century and a quarter ago, were not inattentive to the performance of the highest duty of man, the worship of his Maker.

A.

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FOR THE GOSPEL MESSENGER.

CHAPEL WITH FREE SEATS.

The design appears to be very generally approved, but (as I understand,) the *substantial* evidences of approbation are neither many, nor emphatic. Perhaps there are lurking objections. One which was lately uttered was the temptation a free Church afforded to the narrow-minded to get their religion cheap. But narrow mindedness is a rare commodity in this community, and the supposition that any respectable man would *give up his pew in a Church*, merely to save the pew rent, or to have it reduced, I will not harbor it, for a moment. "Charity thinketh no evil." The truth, however is, that the proposed chapel will accommodate at most 800 persons. Now allowing one half of the seats for the colored, and it is understood that their accommodation is a *special* object of this enterprise, and at least 100 seats for the schools, (diocesan, parochial, and others, male and female, who may choose to avail themselves of this accommodation,) there will remain not more than 300 seats, which will be occupied by the sojourners in our city, who now throng our hotels, and are at a loss for a place of worship, and by those residents who desire to attend an Episcopal Church, but for some reason or other have not yet taken a pew—such persons will now have the choice of a Church, where they pay, as they ought, for the maintenance of the minister, but by a contribution each Lord's day, which may better suit their ability, or which they may prefer to a pew assessment. It is a question, whether the pew system or voluntary stated contribution is the preferable one. Let our Church have the advantage of the alternative. There is no danger that any right-minded man will refuse to do his part in sustaining the ministry, and the *manner* may be safely left to the decision of such persons. There is no intention to invite any one to leave the congregation to which he is now attached, but to provide for those who have no seats, namely, the sojourners, the collegians, the female pupils (from the country,) the baptized of the Church, (who are colored people,) and especially the teachers and scholars of the school close by, which was founded by our diocesan Convention. In this chapel they can worship on week days, and the boarders on the Lord's day—they whose parents reside in Charleston, will of course accompany them to their own Church.

A FRIEND TO THE CHAPEL.

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"All the books in the world will not withstand a well organized system, which shows visibly its form and unity, and waving all controversy on details, applies itself to the conscience of living men."—*English Rev.*

## NOTICES OF NEW PUBLICATIONS.

*The Catechism of the P. E. Church, versified—Compiled by the Rev. A. Fowler, A. M., July 1845. Published and sold by A. E. Miller, No. 4 Broad-street.*—The venerable author, unwearied in the service of the Church which he hath benefited, as by his ministrations, so by his various publications, several of which are for the special use of the lambs of the flock, informs us that “the versification of the Catechism was originally written in the Welsh language, by the Rev. Rees Pritchard, formerly Vicar of Londonderry in Carmarthenshire, Wales, and afterwards translated into English by the Rev. William Evans, Vicar of Lanhaden. In revising this translation, I have made no other alterations than such as our local circumstances required.”

“The Catechism” is very generally approved by our Church members, indeed we doubt if its excellency was ever questioned, except on this side of the Atlantic, and then not deliberately, but by those who were not familiar with it, who had never been taught it, who were novices in our communion, and whose judgment had been perverted by the modern, self-styled improvements of Bible questions—*American* Sunday school teachings—*National* Tracts, &c. &c. Many of the Bishops of the Church of England, and Bishop White of our own Church, have deemed “the Catechism” worthy of learned and useful treatises from their pens, to explain, enforce, and recommend it. Let the least informed study it with the light shed upon it by Rev. Dr. Bevens, in his lately published admirable work entitled “Help to Catechising,” and he will find his stock of “the knowledge unto salvation” increased in no small degree. Of the work now before us, these are great advantages—it will invite increased notice of our Catechism—it will help the memory in treasuring up its lessons, for verse is more readily committed and recollected than prose—and it will make our “little ones” like their Catechism better, for who of them is not fond of rhymes. We think the expression “heir apparent”—the reference to the Nicene creed—the explanation of loving our neighbor *as* ourselves, and the paraphrase on “thou art not able to do these things of thyself” particularly judicious. We offer these few specimens—

A member of Christ I'm made thereby,  
A child of the Almighty God above,  
An heir apparent of the realms on high,  
And happy in my Saviour's love.

. . . . .

I, furthermore, beyond all doubt am sure,  
That there's in ev'ry age and realm, reserv'd  
A Church, that keeps the Christian doctrine pure;  
And, therefore, it shall be, thro' Christ, preserved.  
And I believe, that all the saints below,  
Shall of the gifts (with those above) partake,  
Which from our blessed Saviour's merits flow,  
Who suffer'd death and sorrow for our sake.

. . . . .

Know this, my child!—and what I say is right,  
Thou canst not such a burden undergo,  
Nor all those things, by thy own proper might,  
Vile sinner as thou art—pretend to do.

Thou canst not keep God's statutes undefil'd,  
 Or follow them with never-erring pace,  
 Thou canst not serve him worthily, my child!  
 Unless he deigns to give thee special grace;  
 On which account, thou must hereafter strive,  
 Through prayer's aid, God's favor to implore,  
 That he to thee this needful grace may give,  
 Whereby thou mayst more justly him adore.

In page 20, we notice an important error in the type, "difference" should have been printed "*deference*."

*The Faith of the Saints—a Sermon, in two parts, on the means of ascertaining, and the duty of contending for, the true Catholic faith. By J. W. McCullough, M. A., Rector of Trinity Church, Wilmington, Del. "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.—ATHANASIAN CREED.—1844.—*This is a very sensible, sound and seasonable discourse, and to this conclusion as well as some profitable reflections our readers will arrive, although they should limit their attention to the following extracts.—"If it be asked why we attach so much importance to such matters as the Catholic faith, the unity of the Church, three orders in the ministry, and apostolic succession, and so often obtrude them upon the attention of those who differ from us on these points;—the answer is obvious.—We believe them to be of God, and to be of immense importance to the interests of mankind; and that Christianity in its purity and power can never universally prevail, and the whole body of Christians become united, until they are believed by all. It must not, however, be supposed that we are hostile, or uncharitable, towards the *persons* whom we consider in error, while we endeavor to maintain *the truth* against those errors themselves. . . . What are these extant *bones* of primeval Christianity? They are the ministry in three orders, with the records of apostolic succession; ordination by Bishops alone; confirmation; infant baptism; liturgies for public worship; sacerdotal vestments; ancient creeds, embodying corresponding doctrines; authoritative rituals enjoining periodical fasts and festivals; and other things of similar organic character. . . . But has there ever yet been discovered amid the ruins of antiquity a *skeleton* or a *single fossil bone*, of a Presbyterian, a Congregational, a Methodist, or a Baptist Church? Not one! We have no memorials of such a thing even in *books* dating farther back than three hundred years. So far no organic remains of such a genus, or of any such species of Church has been discovered; and there is nothing to contradict the theory that such ecclesiastical structures are the product of a *new creation*; whether of God or of man, I leave to others to determine. . . . Never has there been a period when, in America at least, there existed such a number and variety of discordant and conflicting sects, all claiming to hold and to be contending for the faith as originally delivered to the saints. And never have the minds of men been more harrassed and perplexed by the obtrusiveness, boldness, and importunity of imposture, delusion and fanaticism, putting forth the most glaring, impious, and pernicious errors, and claiming for them the credit and the authority of the everlasting gospel itself. . . . Such is the state of things in our days that any fanatic, enthusiast, or impostor, self-sent, or sent by unsent men, may

claim to be a divinely commissioned ambassador of Christ, and the multitude, without asking for his credentials, or for miracles to substantiate his claims, receive him on his own word, and drink in the deadly and infectious poison of heresy, as if he were an angel of God, and his hallucinations and ravings the oracles of eternal truth. By the great mass of the people of our own country especially, the most divinely authorized ambassador of the Prince of peace, and the most ignorant and impious impostor who claims to be a minister of Christ, are placed on the same level, and equally despised, or equally received and venerated as divinely commissioned heralds of the cross. In such a state of things Korah, Dathan, and Abiram, would—if more bold and eloquent, or entertaining, or flattering—have more admirers and followers than “Moses and Aaron, the priests of God. Hymeneus and Hermogenes, Alexander and Diotrophes, would be more popular than the Apostles of our Lord. . . . It would be hard to imagine a man so ignorant, deluded, fanatical, or wicked, that he could not, with the aid of some talent, ingenuity, eloquence, and pretension to divine impulse, and employment of the marvellous, attract followers and admirers, and set up what he would choose to call a “Church;” and his dupes and victims would regard it as the purest and best on earth. When in its infancy it might be called a “society;” but when it had become a few years old, and the ignorant had forgotten its humble and pitiful origin, it would be dignified by the name “Church.” . . . The Church of England has decided against unrestrained private interpretation. And even the more ancient and conservative of the Protestant sects have, so far as the *principle* is concerned, both theoretically and practically decided against it, by framing “confessions of faith” and “platforms” for their respective communities. But in reality they have fallen into the *error itself* by acting upon it in framing those confessions without due deference to the ancient and Catholic faith. These extended creeds are the results of the private interpretation of a few individuals of particular ages and communities. They have retained shreds and patches of the ancient faith; but not the entire faith. They have what they regard as churches and ministers; but they are churches of their own devising, and ministers of their own creation. They appeal to the teachings of Christ and his apostles; but have forsaken the “one Catholic and Apostolic Church,” as organized and appointed by their authority. In all this—except so far as necessity has been pleaded—they have been avowedly guided by private interpretation. . . . He who would understand the Bible aright, and study its sacred pages with safety and advantage, and discover the faith which was once delivered unto the saints, instead of following the inadequate and precarious guidance of his own private judgment, or the *ignis fatuus* and delusive light of either ancient or modern sects or heretics, must defer to the sound, severely and long tested, and often revised, judgment of our Church, expressed in this venerable Book, and hold it fast as fraught with his eternal life. He must, indeed, read the bible; he must study and pray over its sacred pages; and examine his heart by it; and regulate his life, and stimulate his devotion, and mould his conduct, by its doctrines, precepts, and examples; but to ascertain its doctrines and mysteries, and save himself from misunderstanding and perverting its difficult passages, and being misguided by the errors and dangerous theo-

ries of men, he must not rely upon his own private judgment, or that of any single man, sect, or age, or any modern creed or system of divinity, he must walk by the rule, and follow the guidance, of the concentrated light, and the accumulated authority of Catholic antiquity and Catholic consent. And inasmuch as but few individuals have learning, talents, time, opportunities, and industry sufficient to make this investigation, and avail themselves of this aid by reading—generally in dead languages—the numerous and ponderous volumes in which the ancient and universal faith may be found, the Church herself, in her maternal solicitude, wisdom, and providence, and by means of her wise, faithful, and competent sons, has performed the arduous and responsible work in an admirable manner, and given us the result in plain, unequivocal, and intelligible language in her Book of Common Prayer, and her Homilies. But so far is she from forbidding the use of the Holy Scriptures to her children, that she has appointed nearly the whole volume to be annually read in all her places of worship; and recommends to them the diligent perusal of holy writ in their private studies. This is a *fact* worth a thousand volumes of profession and boasting; and one of the standing complaints against her by those who love not her peaceful and pleasant ways is, that they become wearied with hearing the amount of Scripture required to be read in her public worship. She thus not only honors the Book of God in the most wise, practical and effectual way, but has taken care that its holy light shall not be obscured by the accumulated clouds of ancient and modern error; or its pure and living streams poisoned and adulterated by the private interpretations of misguided and misbelieving teachers, who “resist the truth: men of corrupt minds, reprobate concerning the faith;” and that it shall most surely accomplish the gracious design of Him from whom it came. Thus, too, she teaches her sons to be humble, docile, and obedient. And this is the reason why men of proud, factious, turbulent, and ambitious minds, unwilling to be restrained, sometimes fly off into the ranks of schism and dissent. And that her judgment is wise and her restrictions moderate, is evident from the fact that there have always been persons within her fold who desire to have her definitions more stringent in those things in which she favors most their own favorite opinions, and her laws more relaxed where they wish more liberty to do as they please. . . . Both Rome and the sects have ever been anxious to keep up the impression that the Church of England originated in the sixteenth century, and simultaneously with those really new communities which sprung up out of the ruins of ancient Churches. Rome pretends that this is the case, because she wishes to establish the claim of her own schismatical adherents to be the original and true Church of England; and dissenting bodies, because they are unwilling to acknowledge that she has any advantage over themselves; and because they feel the need of the countenance and support of a communion which they know to be powerful, stable, faithful, and honorable. But she is no more a new Church, than an ancient Cathedral is a modern conventicle, when a horde of bandits or pirates is driven from its enclosures, and it is cleansed, repaired, furnished, and restored to its original purpose, beauty, and glory. In this respect she differs essentially from all the Protestant communities which sprung up at that period, except the Church of *Sweden*, which preserved the apostolic succession and

ministry, and all that is essential to the organization and being of a Church. The Moravian Church is of more ancient origin, and probably genuine. . . . The English Church rejected "superstitious vanities;" but retained decent ceremonies, and the true mysteries of Christianity. She discarded the worship of the Virgin Mary, and prayers to angels and saints; but retained days and services commemorative and illustrative of the great events and momentous doctrines of the Christian religion, and of the lives, characters and martyrdom of the primitive apostles and saints. She repudiated the modern doctrine of transubstantiation; but adhered to the ancient doctrine of the real spiritual presence in the Eucharist. She rejected and condemned the Romish doctrine of the sacrifice of the mass; but retained the doctrine of a Eucharistical sacrifice, looking *back* to the one complete and expiatory sacrifice of the Lamb of God from which it derives all its efficiency; as the ancient animal sacrifices looked *forward* to that great propitiatory offering made "once for all; and derived all their value from this reference. She renounced masses for the dead; but restored the sacramental "cup" to the living. She denied the existence of Purgatory; but retained the doctrine of an intermediate state, and a prayer, in accordance with ancient usage, for the "perfect consummation and bliss, both in body and soul," of "all those who have died in the true faith. She denounced indulgencies; but retained priestly absolution for the truly penitent. She resuscitated from its state of obscurity and disparagement the cardinal doctrine of justification through faith and on account of the merits of Christ; but she acknowledges no faith as genuine and saving, which does not embrace obedience as an element, or produce as its necessary fruit, "a godly, righteous, and sober life." She retained infant baptism, and condemned ana-baptism. She taught "baptismal regeneration"—baptism "with water and with the Holy Ghost"—the "outward and visible sign" with the "inward and spiritual grace"—wherein we are washed and obtain "remission of sins," and are made "members of Christ, the children of God, and inheritors of the kingdom of heaven;" but she denied the lasting efficacy of *any* sacrament, the grace of which is not diligently improved to our "life's end." She rejected the Pope as an usurper; but she carefully preserved the apostolic succession, and retained the three orders in the ministry, which she says, "it is evident unto all men diligently reading *holy Scripture and ancient authors*, have been from the apostles' time." She rejected the celibacy of the clergy, but required in them holiness of life. She discarded gaudy trappings; but retained decent sacerdotal vestments. She abandoned exorcism and extreme unction; but she retained the sign of the cross in baptism, an office for the visitation of the sick, and the administration of the holy communion to the sick and the dying. She denied the power of giving dispensations to marry within forbidden limits of consanguinity; but she retained the use of the ring in the marriage ceremony. She continued the use of a liturgy for public worship, and formularies for the various offices of ordination and devotion; but she rejected from that liturgy and those formularies whatever is contrary to the word of God, and not sanctioned in early days, studying, as she informs us in the preface to two of the earliest editions of the Prayer-book, "to draw an order for divine worship, having respect to the pure religion of Christ

taught in the Scripture, *and to the practice of the Primitive Church.*"—She held the doctrine of the unity of the Church, and did not break that unity herself; but, denying that one portion of that Church has the right to lord it over the rest, or the power to create and impose new articles of faith and terms of communion upon other portions as independent as itself; she refused to submit to the dictates and dominion of the Church of Rome; and that ancient Church, grown proud, haughty, and accustomed to obedience where it was not due, unwarrantably broke the unity of the Church, and schismatically drew off her vassals into a separate communion. In nearly all these respects the Church of England differed, and still differs, from the other Protestant communities which date their origin from the time of the reformation, or have sprung up in more modern times. . . . The question, then, is not whether we shall acknowledge the paramount authority of the Bible, or set up something else above the Bible; or put tradition on a level with the Bible so as to make the two together the joint and coequal teachers of the faith—the one of as high authority as the other; but whether we shall take the Bible to be our guide as it is interpreted by every man's own private judgment and fancy; or those of any modern sect or party; or as interpreted by the inspiration of the apostolic age, the divine learning of the next age, the consentient, universal, and unbroken testimony and belief of the Church of all ages and nations, corroborated by what—to use a geological term: may be called, the *organic remains* of Christian antiquity—the universally discoverable monuments of ancient Churches planted in the East, and organized by the apostles and their immediate successors—the *bones*—if you will, the "petrified" bones—of once living members of the body of Christ—demonstrating as conclusively that those Churches were, in their ministry, discipline, doctrines and worship, what our own Church now is, as do the fossil bones of pre-Adamite creatures indicate to the intelligent geologist the general structure, habits, and element, of those extinct races."

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*Patrick, Louth, & Whitby's Commentaries.*—Mr. Horne, speaking of the labors of these men, says that the work "professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results*, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed. It should be known that it was published under the sanction of the venerable society for promoting Christian knowledge, with a view to circulation in their great undertaking for the advancement of the cause of missions. "The sale of more than *twenty thousand copies*" of the English edition, "proves the estimation in which this laborious work is held." It is further stated by the learned divine, whom we are quoting, that Drs. D'Oyly & Mant, in the prosecution of their labors, (on their Commentary,) "consulted upwards of 150 authors, amounting to several hundred volumes." The American editor, Bishop Hobart, consulted some forty other authors, from which many judicious selections were made. It is not saying too much, when we assert, that for the family and the closet of the Christian reader, there is no better, safer, or more instructive guide to a knowledge of God in the study of his word, and in the encouragement of devout affections.—*Utica Gos. Mess.*

FOR THE GOSPEL MESSENGER.

NOTES ON THE EARLY HISTORY OF THE AMERICAN CHURCH.  
BISHOP WHITE.

"Omission to do what is necessary,  
Seals a commission to a *blank* of danger."—*Shakspeare*.

On a review of the proceedings of the Church in this country, from its first organization, Bishop White says—"It is a property of the past proceedings of our newly organized Church, that the gold found in her possession has not been adulterated by any debasing alloy; but that, on the contrary, she has followed the counsel given by the prophet Jeremiah to the Jews, to *"ask for the old paths to walk therein."* In one who has kept this object steadily in view, it will not be thought inadmissible to express his wish, and to put up his earnest prayer, that the same integrity of principle may be sustained by those who are now his fellow-laborers, and may be expected to survive him, and by those who may succeed."—(*Memoirs Pro. Epis. Church*, p. 233.)

The first step taken by any one towards the separate organization of the Church in this country, which, before the revolution, it is well known, was under the supervision of the Bishop of London, as part of his diocese, seems to have been a pamphlet issued by him, then the Rev. Dr. William White, Rector of Christ Church and St. Peter's, Philadelphia, before the close of the war, entitled "The case of the Episcopal Churches in the United States considered." This pamphlet appears to have performed no unimportant mission. "A prejudice has prevailed with many," says the author in the preface, "that the Episcopal Churches cannot otherwise exist than under the dominion of Great Britain. A Church government that should contain the constituent principles of the Church of England, and yet be independent of foreign jurisdiction or influence, would remove that anxiety which at present hangs heavy on the minds of many sincere persons. Such is the national tendency of this performance." The plan proposed in the pamphlet, it is evident, on comparison, as well as from the history of the events connected with our present organization, was, for the most part, incorporated into the general constitution of the Church, and also into that of the several dioceses.

There was, however, one suggestion in the pamphlet, which, at the time, excited among the members of the Church much uneasiness and alarm, either from misapprehension of the author's intention, or from a different view of the necessity of the case. The suggestion was "to include in the proposed frame of government a general approbation of Episcopacy, and a declaration of intention to procure the succession as soon as conveniently may be; but, in the mean time, to carry the plan into effect without waiting for the succession." This, in its strict literal sense, would seem to justify the fears of the clergy of Connecticut, who, in an "address sent by them to the Archbishop of York, alluded to the pamphlet as evidence of a design to set up an Episcopacy on the ground of Presbyterian or lay authority."—(*Bp. White's Mem. Pro. Epis. Ch.* p. 90.) Something like the plan afterwards adopted by the Methodists in this country—only this arrangement was to be but temporary. But nothing seems to have been more foreign to the author's design. He

says—"No personal animosity became the result of *this misapprehension*."—(*Memoirs Pro. Epis. Church*, p. 90.)

"The intimation in the letter would have been wounding to his feelings, had his brethren of Connecticut possessed a knowledge of him. They were at that time strangers to one another. The intimated suspicion was then resolved, and is now resolved by him on whom it fell into a difference of apprehension as to the means of accomplishing the same end."—(*ibid*, p. 91.)

The clergy, in many of the States, thought "that nothing should have been done towards the organizing of the Church, until the obtaining of the Episcopacy. Let us, it was said, first have an head, and then let us proceed to regulate the body." But the opinion on which he acted was "let us gather the scattered limbs, and then let the head be superadded." (*ibid*, p. 98.)

"But it is difficult," (he says) in avoiding one extreme, not to fall under the appearance of its opposite. Many years after the publication of the pamphlet, a clergyman of standing in an anti Episcopalian society, alleged some passages of the performance as sustaining ordinations not Episcopal. But he had the candor *publicly to acknowledge his mistake* when it was pointed out to him."—(*ibid*, p. 92.)

If, then, we allow the author to interpret his own words, he does not in that pamphlet give any sanction to ordinations not Episcopal. This he proves to the perfect satisfaction of "a clergyman of standing in an anti-Episcopalian society," who had alleged some passages of the performance as sustaining such ordinations. The author makes his meaning to the contrary so apparent, that this "clergyman of an anti-Episcopalian society," publicly acknowledges his mistake."—Although Bishop White has ever been thought to entertain very moderate views of Episcopacy, no man can justly accuse him, after the pains he has taken to clear himself from such an imputation, of giving any sanction to non-Episcopal ordinations. What, then, it may be asked, were his views of Episcopacy? In his remarks on the convention of 1785, at which it was resolved to address the Archbishops and Bishops of England, "praying that their Lordships would consecrate to the Episcopacy those persons who should be sent, with that view from the Churches in any of the States respectively" (*ibid*, p. 101,) he says that he "drafted the resolves and the address as they stand on the journals, with the exception of a few verbal alterations." The following extract from this address may then be supposed to contain the views he then entertained of Episcopacy, "while they kept in view that wise and liberal part of the system of the Church of England, which excludes as well the claiming as the acknowledging of such spiritual subjection as may be inconsistent with the civil duties of her children; it was, nevertheless, their earnest desire and resolution to retain the venerable form of Episcopal government, *handed down to them*, as they conceived, *from the time of the apostles*."—(*ibid*, p. 203.)

It is evident that the view of Episcopacy here taken, is that of an *Apostolical institution*. On the same ground he rests the claims of Episcopacy in the pamphlet. We refer to that performance again, because it has often been alluded to by those who have little sympathy with apostolic order, as evidence that Bishop White held very different views at

one period on this subject from what he did at another. It will appear, however, from the following extract from "the pamphlet" that he entertains the same view of Episcopacy there as in the above address. It is a quotation from Bishop Hoadly, whose views on this subject the author adopts. He makes a distinction between Divine appointment and Apostolical institution, and while he conceives that what has the sanction of the one is so absolutely essential to the Church, that no deviation from it admits of justification of the other, he says, "I cannot argue that Episcopacy is *essential* to the Christian Church, because it is of Apostolical institution; and on the other hand, I do argue that we are obliged to the utmost of our knowledge to conform ourselves to the apostolical model in all cases, unless where the imitation is *impracticable*, or would manifestly do more hurt than good to the Church of Christ, neither of which can possibly be affirmed to the *ordinary* state of the Church."—(*Pamphlet*, ch. vi.)

That Bishop White never changed his views of this subject, but maintained the same to the last, is evident from the perfect consistency with the above of the following extract from that invaluable legacy he has left the Church, his "Commentary on the Ordination Offices." Under the question, do you think you are truly called, according to the will of our Lord Jesus Christ, &c.?" he says, "to justify the candidate in believing that he is called according to the will of Christ, he should be convinced, after due inquiry, that the Church to which he looks for ordination, is a true *Apostolic Church*, deriving its authority from that founded by the Apostles. For since they did confessedly found a communion, and since it did confessedly transmit its ministries, there seems no possible *right to the name of a Christian Church* at present, but in succession from the originally established body. What then is the result, but that an opinion, formed under due care, is a prerequisite of admission to the ministry? It is important to every candidate, and much more so to the Church, that he should have his principles settled on the present point; since otherwise he will be in continued danger of setting up his own opinion in contrariety to what the Church has decided or ordained."

From his "Memoirs of the Protestant Episcopal Church," it is very apparent that, at the time of the organization of the Church in this country, few, if any of the churchmen of that day agreed with him in that distinction between the "Divine Appointment" and "Apostolical Institution" of Episcopacy.

They may have perchance argued thus "if to the Apostles was given the Spirit of Truth to guide them into all truth, is not *that which was instituted by them for perpetual observance*, as much the dictate of the Holy Ghost, and as obligatory as their words which we acknowledge to be of Divine authority? No necessity, therefore, can justify a departure from it." But it will be perceived that even the low views of Bishop White are infinitely removed from the loose notions prevalent at various times, and perhaps never more so than at the present—that the duty of conforming to the Episcopal regimen, as handed down from the Apostles, depends upon the choice of individuals. If the duty of obedience to the regulations of the civil government is independent of our own will; not less so,—according to Bishop White—the duty and obligation of submission to that government instituted in the Church by the Apostles in all

nations, wherever they preached the Gospel, and handed down through succeeding generations in its integrity to us. Nothing but absolute necessity can excuse any deviation from it, nor that only so long as such necessity remains. \*\*\*N.

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## SELECTIONS.

### SUNDAY SCHOOLS

From a Report to the Convention of Rhode Island.

To this counsel we will call special attention, and trust it will be duly regarded in all dioceses.—“If the Sunday school is to be regarded as one of the instruments of *our* Church in the setting forth of religious truth, then must we recognize and fall in with the *Church system*, as developed in the Prayer-book, in our manner of conducting it. That system seems to contemplate a complete preparation of a person baptized in infancy, for the reception of the holy communion, when he shall have arrived at a fit age, by means of that instruction which is set forth in the Church catechism. For the minister is required to say to the sponsors of the baptized child, “ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord’s Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.” Now, since Confirmation is the door to the Communion, and this Catechism is set forth on purpose to prepare children for that rite, it seems to us that the conclusion is inevitable, that the Church’s system for preparing her children for the reception of the holy communion, is through, and by means of the truths set forth in this Catechism, which, besides other things, contains those fundamentals of faith and practice, the Creed, the Lord’s Prayer, and the Ten Commandments. What more obvious then than this, that if we are to regard Sunday schools as true auxiliaries of the Church, we must make a prominent feature in them, the teaching of the Church Catechism. According to this view, nothing can supply its place; it cannot be dispensed with. But is not the direct teaching of the Bible all sufficient? The Catechism is not designed to supersede the Bible, but is intended expressly to teach systematically and pointedly its doctrines and precepts. The Catechism brings together the great truths of the Bible, and those truths which the Church designs it is most expedient for her children first of all to know. By no means would we have the Bible discarded from our schools as a text book; but we would have the Catechism always accompany it, as the Church’s *authorized commentary* upon it, guiding teachers in their expositions of it, and giving a shape of the right character to their instructions. The Bible and the Catechism go together; they must not be divorced; they cannot be separated if we would follow the guiding voice of the Church, and profit by her sanctified wisdom. Our Sunday schools must teach the Catechism, if they would work *with*, and *for* the Church. Not indeed the bare words, but the truths contained therein, the Bible-truths which alone can make wise unto salvation.

Of course, in order to carry out this system, (and here too we have the provision of the Church,) the pastor of the flock must from time to time

catechise his children "openly in the Church,"—the place consecrated to public holy services—a practice which we cannot conceive how any faithful minister, and one who honors the wisdom of the Church, can neglect. There are many reasons which might be adduced for this primitive and truly excellent plan of catechising; but since they are set forth so fully in standard works, and in the charges of some of our Bishops, there is no necessity for our dwelling upon them in this place. But, as your Sunday School Board, we would strongly urge upon all the Sunday schools in the diocese, the regular use of the Church Catechism, as the system, not the basis, for the Bible alone is that, but the *system* of all their religious instructions. Doubtless if this plan were carried out fully and efficiently, with dependence upon divine guidance and grace, (and we speak now on the authority of the Church,) we should find many more than we now do, at the proper age for Confirmation, coming forward to that holy rite as the stepping-stone to a still holier-one—the holy communion."

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## BISHOP OF EXETER'S CHARGE.—1845.

## AN EXTRACT.

We invite the attentive perusal of these remarks.—E.

"Another charge had been published, and extracts from it had been extensively circulated in this diocese—(we understood his lordship to refer to the Charge of Chancellor Raikes)—in which the writer had taken this extraordinary position—not as they would all join with him in saying that the laity were a main part, or even that they formed the great body of the Church; but that the laity were *the* Church, and that the clergy were not, as the Catechism taught, their spiritual pastors and masters, concerning whom the apostle had commanded "Obey them that have the rule over you, and submit yourselves"—but mere ministers—not of Christ—but of the Church—that is, of the laity—without any authority of their own, which was true, and without any authority from Christ, which was quite false. The same position was afterwards repeated in these words. "I must remind you—(he was addressing the church wardens)—that the laity form the Church;"—and this Ecclesiastical Judge is further represented to have said, in contradiction of the law, which he was bound and sworn to obey—and of the practice, which he (the Bishop) had already adduced—that the collection for the poor had been superseded by the Poor Law, and that the Church order with respect to it, as well as to the prayer for the Church militant, was worse than useless, because it might interfere with the efforts of the preacher—whose efforts might be deadened, if almsgiving were made the invariable conclusion, or if the prayer for Christ's Church militant here on earth, was always introduced at the close of the sermon. When they recollected that this bold exaltation of preaching above prayer, of the conceits of the minister, above the worship of God, was the official instruction of the Chancellor of a great diocese, delivered to the church wardens of that diocese, in order that they might "vindicate the rights of the Church," they hardly needed a more alarming testimony of the existence and activity of that fanatical spirit, which two centuries ago had overthrown the Church,

and with it the Monarchy. The truth was, that the religious tumults which disgraced the last year, were every where encouraged and aggravated by the active influence of that same spirit, which professing to be the Church, was yet ever anxious to extinguish her authority, and pervert her judgments. He had little doubt that the outbreak of popular fury against his own order, was the symptom rather than the disease—he had little doubt among many of the real, and it may be, the secret instigators of that outbreak, it was the known adherence of their Bishop, to the undiluted, unperturbed doctrines of the Church, rather than his attempt to enforce her Liturgy, which had given rise to their hostility. If he had ever surrendered—if he had not taken all occasions to proclaim and enforce—the distinguishing principles of the Church's teaching—the Apostolical succession of the Christian ministry—the only ground upon which a valid commission could be claimed by it; the transcendent importance of the two great sacraments ordained by Christ himself, as absolutely necessary to salvation wherever they might be had; the spiritual new birth given by God in Baptism and ordinarily, in Baptism alone; the real, though mystical communion of the body and blood of Christ, given in the Eucharist; if such had not been his teaching; if it had not been his earnest endeavor to urge these truths upon all occasions, as he rejoiced to think it had generally been theirs also, he might have ordered a return to the observance of the rubric, not only with impunity, but probably with complete success. There were sufficient indications of such a state of feeling, in the course of the conflict, to justify such a conclusion, and particularly with reference to the great and cardinal point of Christian teaching—spiritual regeneration in Baptism. This doctrine, which had never been denied in the Church during the first fifteen centuries of the Christian era—and which our own Church had set forth, in every way in which a doctrine could be set forth, by direct and dogmatical teaching; by repeated and incidental references; by embodying it in her offices, and consecrating it in her prayers—this doctrine, as they all knew, was, by a large and powerful party, and among them, he sincerely regretted to add, were many pious and devoted professing members of the Church—either expressly denied, or else so faintly held, as to be worse than denied, and its practical operation kept out of sight, and out of teaching. One or two bolder spirits had gone, indeed, a little further. Admitting that it was a doctrine required by the Church to be believed—that this was the only meaning to be attached to her articles and her liturgy, they boldly denied its truth, and, thus denying it, they still retained their stations in the Church, betraying the mother, which had borne and fed them. He thanked God that this open treachery had not exhibited itself in his own diocese. Still there had been some approaches to it, and although he believed that in no portion of the Church was sound doctrine more generally taught, there had yet been instances of tampering with conscience, which compelled him to remind them of a duty which ought to be too plain to all to require many words to enforce it—he meant the duty of a rigid adherence to all their engagements with the Church, and above all, to those engagements which they had ratified by their subscriptions. When last he had addressed them on an occasion like the present, he had felt it his duty to reprobate—and as some had thought, with more severity than was called

for, towards one who was not under his jurisdiction—the disingenuous attempt then lately made to reconcile subscription to the articles of the Church of England, with an assent to the doctrinal decrees of Trent. Experience had shown the tendency of such attempts to infect the minds of those who made them to corrupt their sincerity—to pervert their understanding, and to defile their consciences. Some of them, it was said, were now about to leave our Church, and better far that they should go, whither their convictions carried them, than remain where they had no longer an honest standing place—no longer an altar at which to offer up a pure sacrifice—no longer a right to take sweet counsel with their former companions, or to walk with them in the courts of God's house, as friends. Still they were brethren, and as brethren they were to be mourned over—might they find in their present faith, that rest, which, while contending against their convictions, they could not find. But were these and such as these, the only ones that had trifled with their vows and paltered with their consciences? No—he said it with much pain—that the backslidings of those men—their long unfaithfulness to the doctrines of the Church, while they continued to minister at her altars, appeared to him not more inconsistent with their most solemn engagements, than the insincerity of those, who, having subscribed the articles, and declared their unfeigned assent and consent, to all that was contained in the book of Common Prayer—denied themselves, and taught others to deny the great doctrines to which he had just now adverted. But did he bid these to depart? Certainly not—we would not willingly and could not safely lose them. He would bid them search first the Book of God, and pray to his Holy Spirit to direct them whether these things are as their preconceived opinions had supposed them or no. Let them compare such opinions with the formularies of the Church—the standard of a faithful worship, which they had solemnly engaged before God and man to follow, and if the result should be an undoubted and honest conviction that their tenets were not only those of the articles, but the Prayer Book—then, and not till then, let them feel it right to minister in the Church which they now profess to love. The great importance which recent and present events had given to these considerations must be his excuse for dwelling on them so long. Unhappily they all tended to one point—to show the little real reverence for the Church shown by many of her ministers, and, as a consequence, the little hold she had on the hearts of men. If the Church was commonly looked on by the laity as little better than one of many sects or denominations of Christians—whose fault was it? Ought they to be surprised if they had never taught them, if they found their people profoundly ignorant of the principles of the Church? And this ignorance was not exhibited by the multitude alone—it was found among those who occupied the most prominent stations. Ought they to think it a strange thing that church wardens and vestrymen should rebel against the orders of their Bishop, when even by statesmen, the Church was regarded simply as a useful institution—a mere Ecclesiastical establishment, whose office it was to teach the people to be subject to their rulers for conscience sake—in fact as a sort of spiritual police—with no powers independent of the State—with no rights of her own—with no authority derived from her divine head?"

## POETRY.

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FOR THE GOSPEL MESSENGER.

TO THOSE WHOM IT FITS.

“Soldiers of Christ” well done!  
Bold champions of the Creed;  
Ye who the Church’s battles fought,  
In her dark hour of need;  
Who rais’d her fallen banner high,  
Spreading its glories to the sky!

Our banner of the cross,  
With all its sacred signs,  
Had from the battlements been torn,  
And flung without the lines;  
By those who should have kept it there  
Through siege, through battle, and through fear!

But Zion’s watchmen slept,  
They slumber’d on the wall,  
And grievous robbers ent’ring in  
Decreed the Church’s fall.  
They clos’d her doors on holy days,  
And ridicul’d her solemn ways.

Her shepherds now her walls  
Are overthrown and gone,  
Lead out her flocks to water, where  
Of living streams are none:  
And there with wand’ring sheep they stray,  
Or on dark mountains lose their way.

But boldly have ye stood—  
And still as boldly stand,  
To battle for the Lord of Hosts,  
A small yet valiant band;  
For cloth’d in panoply complete,  
What foe thy spirit swords can meet!

Again we cry well done,  
O great and noble men!  
A little longer brave the fight  
For holy Church—and then  
Her enemies and foes o’erthrown,  
Await in hope your heavenly crown.

GENDRON.

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## RELIGIOUS INTELLIGENCE.

*The Lecture on Missions at St. Stephen’s Chapel.*—That for August was by the Missionary at St. John’s Chapel, Hampstead, and the amount collected was \$13 30.

*Institution.*—The Rev. Alfred E. Ford was duly instituted as Rector of the Church of St. Thaddeus, at Aiken, on Wednesday, 20th August. “Morning Prayer” was read by the Rector of St. Paul’s, Augusta, (Rev. Dr. Ford,) and the lessons by the Rector of St. Thomas’, (Rev. E.

Phillips,) the sermon was by the Rector of St. John's, Colleton, (Rev. T. J. Young)—in the "office of institution," the Bishop officiated, and the holy communion was administered by the instituted Rector. The very significant delivery of the keys of the Church to the Rector was by the warden (J. F. Schmidt, Esq.) who had his seat during the service on the right of the Chancel, and one of the vestry, (E. R. Laurens, Esq.) on the left. A deep solemnity pervaded the assembly—the teaching and the appeals of the Church appeared to have their effect on the mind and the heart, and the sermon, in good keeping with the selected lessons and psalms—the prayers, the counsels, and the exhortations set forth by "the Church" was scriptural, instructive, persuasive, and well adapted to touch the conscience of the pastor, the flock, and the other persons of the clergy and laity, who were present. The use of the "office of institution" is not obligatory, but only discretionary, *in this diocese*. This Rector and Vestry, it appears, were of the opinion that "institution" is a good old custom, mutually advantageous, and edifying in general, and therefore applied for it to the "ecclesiastical authority."

*Church Schools.*—The improving of the old, and the multiplication of Seminaries, in which secular is systematically associated with religious teaching, is one of the most promising "signs of the times." The Bishop of Exeter in his late charge adverts, with great satisfaction, to the fact so far as Great Britain is concerned, and in our country, there is the like occasion for gratitude and gladness. In the diocese of South-Carolina, there is a school, under the special sanction of the Convention, and several parochial schools, and in many other dioceses, such schools have been instituted, or revived, or improved. The most ancient, and it has an established reputation, is in Connecticut at Cheshire, and we invite attention to the advertisement on the cover, as there may be parents or guardians who for *peculiar* reasons, may desire their children or wards educated in a Northern climate, and at a distance from home, where the expenses are less. But of course we prefer the schools in our own diocese, and that in general, the child should be under the eye of his parents during the whole course of his education, or if this be impracticable, at some institution near to the home.

*Baptism.*—The Biblical Repertory, one of the organs of Presbyterianism in this country, contains an able review of the act of the last Presbyterian General Assembly in denying the validity of Romish Baptisms. The weakness of that measure is pointed out in bold language, of which the following is a specimen. "We cannot but regard this sudden denunciation of Romish Baptism as a *momentary outbreak of the spirit of Popery.*"—*Calendar.*

*General Theological Seminary.*—From the proceedings of the Board of Trustees at their annual meeting in June 1845, we learn that it had then 59 students—of whom 16 finished the course, and received the usual testimonial—and a library of 9,320 vols., 269 having been added during the year. The committee on the examination state, "as to the Senior class in the several subjects of examination attended on this first day, there appeared to be great proficiency on the part of the students, and a

correctness and readiness to answer seldom witnessed. The Professor of Pastoral Theology reported that the requisition of the statutes in regard to the preparation of sermons had been fully and punctually complied with. The middle class were examined by the Professor of Biblical Learning and Interpretation of Scripture, upon portions of the 1st and 2d Epistles to the Corinthians, Ephesians, Colossians and Hebrews, in the Greek Testament, and manifested a thorough knowledge of the Epistles, the sacred text, and the principles of interpretation. They were also examined by the Professor of Ecclesiastical History upon the History of the Church from the third to the tenth century, particularly upon that portion relating to the rise and progress of the Papal power:—the whole class evinced a thorough and accurate knowledge of the various points upon which they were examined. This class were also examined by the Professor of Pastoral Theology and Pulpit Eloquence upon the subjects belonging to his department. Their readiness and thorough acquaintance with them were highly gratifying to your committee. In regard to the writing and delivery of sermons, the professor of this department states that the Statutes of the Seminary have been fully complied with. The Junior class were first examined by the Professor of Ecclesiastical History, upon the early history and antiquities of the Christian Church, with an account of the principal sects and the ancient discipline. The class throughout sustained a good examination, and gave evidence of thorough instruction, and an intelligent appreciation of the several subjects. . . . . A chapel is in progress, which, from present appearances, will in all respects comport with the decency and sacredness of such a place. For this we are indebted to private munificence. . . . It was resolved, that it shall be the duty of the Dean of the Faculty, for the time being, to take care that the chapel, when completed, shall be used for the daily services of the Church, and for no other purpose."

"The representation of New-York (in the Board of Trustees,) it appears is 47, including the Bishop, and of the other dioceses united, 155. The location of the Seminary being in New-York, and many of the Trustees, residents of that city, it is quite probable that more of them will attend the meetings of the Board, than of those whose distance from it requires both time and expense to enable them to reach it. At the late meeting, however, in which New-York may be supposed to have felt more than usually interested, we find that only about one half of its representatives were present, and the meeting was composed of a majority from other dioceses. . . . . The defection of three young men has been attributed by some persons to the teaching of the Professors in the Seminary, and inferences unfavorable to the institution have consequently arisen in the minds of those who entertain such an opinion. We are not surprised at the adoption of this opinion in some instances, but we think a little reflection would teach us that there are other causes to which the reception of error may be fairly attributed. The religious world is in a sort of ferment; questions of deep import are now discussed with an intenseness which compels attention; men of advanced years, of learning, of matured judgment, and of piety—in the Church and out of it—are engaged in these discussions, with a zeal becoming subjects of such grave importance, and with an earnestness which betokens their

sincerity. Principles are now investigated; men are inquiring for truth's sake, and appear determined to find it even at the sacrifice of long cherished, and, as they have heretofore believed, essential verities. In these discussions and investigations, truth and error will be blended, and if we find the mature, the learned, and the veteran Theologian, perplexed by doubts and difficulties, in their attempts to separate them, and unable to resolve at once the question, what is truth? Can we be surprised that the young, the immature, not yet informed what are the "first principles of the doctrine of Christ," leaving, it may be, their proper guides, and in youthful confidence, choosing their own way, should mistake error for truth, and pervert the pure doctrines of the Church, or add to them those false and delusive tenets which belong only to an impure faith. We prefer thus to find a solution of the evil, rather than to impute the cause of it, to improper teaching, when such teaching is disavowed by the instructors. The Professors of the Seminary are Clergymen of the Church, whom we have not heard charged, upon any responsible authority, with holding unsound doctrines. We have sometimes been surprised to hear "railing accusations" brought against them, but we never could learn that they rested upon any sufficient basis to justify them. We would not receive an accusation of error against any one, and especially against a Clergyman, except upon positive evidence; nor would we, in this age of "tale-bearing and detraction," give *rumor* the least credit for truth, in any case which affected injuriously his religious reputation."—*Banner of the Cross*.

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*St. George's Church, St. Louis.*—The organization of this Church was commenced on the 26th of March last, by a memorial addressed to the Rt. Rev. Bishop Hawks, by about one hundred and fifty of the most respectable friends of the Protestant Episcopal Church in St. Louis, soliciting his co-operation in extending the influence and usefulness of the Church in that city, and suggesting that the ministerial services of the Rev. E. Carter Hutchinson might be obtained. The necessary consent having been obtained from the Bishop and Rectors of St. Louis, on the 22d May, a meeting of the friends of the enterprise was held, pursuant to public notice, in the hall of the St. Louis Lyceum, over which Gen. William Milburn presided. Articles of association were adopted by the meeting, and the name of "St. George's Church" was given to the new organization.—*ibid.*

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*Domestic and Foreign Missionary Society of the P. E. Church.*—The zealous, able, and indefatigable Secretary of the 'Domestic Committee' has addressed a 'Circular to Rectors,' in which they are informed that the expenses of the Board have been greatly reduced. The salary of the Secretary is now \$500, (it was \$1,500, but then he was required to be a travelling agent,) and of the assistant to him and the Treasurer \$750. This officer serves gratuitously. The disbursement for the year ending 1st October 1845, will be \$33,000, to be divided in various proportions among States, Territories, and the Indian Mission—the larger dioceses receive no aid from this institution.—"In fixing the appropriation at \$33,000, the Committee were guided by the receipts of past years; and the Secretary urged the consideration that each of the 72,000 communi-

cants of the Church might be reasonably asked to contribute 50 cents per annum to Domestic Missions, or at least the parochial clergy be affectionately requested to send from their parishes to our treasury at that rate. If the clergy will do so, we shall be able to dispense with agencies, and continue, perhaps carry further, the present economical arrangement at the centre; otherwise, agencies must inevitably be resorted to. The debt of the Church to her missionaries must be paid. It rests now with the Clergy, whether the sums given for Missions are to be diminished by the expense of their collection by other agents than themselves. Our sister department has enjoyed the benefit of presenting her claims through returned Missionaries,—ours have remained at their posts; and “their salaries are computed only for the time in which they have been actually engaged at their station in the duties thereof, temporary sickness only excepted.” Shall these Rev. brethren be called off from the work of preaching the Gospel, or one or more of the parochial clergy in dioceses which fall short in their contributions, be requested to act as local agents, in which case the expense of travelling and supplying their pulpits must be met by the Committee,—or will the Clergy resolve themselves to bring up their flocks to the very moderate standard here suggested? The matter rests with them. The Committee trust, that whatever claims may be allowed by the Clergy to be brought before their people, it may not be to the detriment of our Domestic Missions, for which, by the action of the Church since '35, and emphatically by its late action, the Clergy are constituted and recognized as the agents. Where reliance is had upon the confluence of the many small rills to form the river which is to make glad the city of our God, the diversion of these to other channels must be disastrous. Ought not the regular and stated efforts of the Church,—made at her command and under her direction,—be first sustained?”

“A Circular” has also been addressed to the Bishops, from which we extract:—“The Committee respectfully invite your co-operation with them in inducing the Clergy to aim at some definite and easily ascertained standard of contributions. That suggested for the domestic operations, they trust will commend itself to your judgment as sufficiently moderate. The number of Communicants in some of your parishes in South-Carolina, was not reported to the Convention in 1844; we do not, therefore, exceed the truth in estimating the number in your diocese at 3,535, and the minimum contribution thence solicited at \$1,767. . . . The rate of expenditure assumed by the Committee, and to which they trust the Church will, without difficulty, be brought, will not, it is believed, conflict with other operations of the Church; and were the suggestion made, adopted by the Clergy, the burden, or rather the privilege, of contributions, would be distributed proportionably over the dioceses—enable each one to see at a glance when and where the minimum had been attained—tend to interest each communicant in this blessed work—supply what has long been a desideratum, a basis on which we may, God and the Clergy helping, more confidently build than heretofore, and render unnecessary the appointment of agents.”

As it respects the diocese of South-Carolina, we have no doubt that the amount suggested \$1,767 will be exceeded. If there be any Com-

municant who does not contribute at least the suggested 50 cents a year, it is quite sufficient to remind him of the privilege he has neglected.

The Spirit of Missions for July and August is fuller than usual of interesting matter. We extract :—"The review of the past year forces upon the Committee the painful conviction, that the Domestic Missions of the Church do not receive the fostering care, a field so extensive, so full of promise, and so important, may reasonably claim. In a prosperous state of the country, our Foreign Missions expanding, and, so far as we learn, other missionary bodies cheered by increased means, those furnished the Committee have not enabled them to advance or even to meet, except tardily and partially, the demands of existing stations."

In 1845, South-Carolina has paid above \$400 more than 1844. New-York paid this year \$7,358; South-Carolina \$3,712; Pennsylvania \$2,836; Connecticut \$2,149; Maryland \$2,129; Virginia \$1,572; Western New-York \$1,150; Massachusetts \$991—the other dioceses smaller amounts.

The Bishop in Turkey purposes "the circulation of the Book of Common Prayer in their own modern languages, into most of which it has recently been translated; by which our own Church will be made known to them, in its doctrine, ministry, worship and usages; and by which a knowledge of the pure Gospel will be disseminated. . . . The presentation of our own Church to them in her actual worship, in the regular performance of her services, in their languages, by our missionaries. . . . The raising up in the Eastern Churches of a native agency, to carry on, perpetuate, and finally to consummate the work to be done. In this the Missionary Bishop hopes to secure the co-operation of their Clergy; and with their countenance, and the support of the Church at home, it is his design to commence the training of young men, carefully selected and giving good promise of a religious as well as intellectual character; and thus, in time, to be instrumental in preparing candidates for their ministry, who shall be faithful, holy, and thoroughly furnished men. . . . The Committee believe that "a wide door and effectual" has been opened by the providence of God for the labors of our own Church in that interesting country (China;) and they pray that its members may have grace and faith to enter upon it with zeal and earnestness."

In the outlays for Missions, Illinois has \$3,261; Michigan \$3,192; Wisconsin 1,431; Missouri \$1,270; Arkansas \$1,000, &c.

The North Western Missionary Bishop reports :—"Besides the seven candidates who are at Nashotah, there are about ten young men who are preparing to become candidates under the guidance and faithful instruction of the Rev. Messrs. Breck and Adams, the Missionaries at that station. Of this school, so unassuming and retiring, I wish to say but little. It was designed for the benefit of those who were anxious to devote themselves to the ministry, and who were destitute of means. That it is worthy the patronage of every sound Churchman, I have no doubt. In thorough training upon the truest principles of the Gospel, as a religious house, similar to those of primitive days, where retirement from the world, frequent and ardent communion with God through all the ordinances of his Church, industry, hard study, obedience, and the spirit of self-sacrifice will be duly inculcated; in these respects, it will, I believe, fully realize, if properly cherished, the most sanguine expectations

of its best friends. Party spirit, and the topics which occasionally agitate the various dioceses of our country, are unknown there. Simply to the Church they cling; and if there be a motto which unfolds the prevailing principle of the institution, it is "all for Christ." There are now three Oneida boys at the institution. . . . In the humble chapel of the Nashotah Mission, I ordained, on Wednesday, the 14th May last, Mr. Gustaf Unonius, a native of Sweden, who had enjoyed many advantages in his own country, and whose sound judgment, studious habits, and unfeigned piety afford the promise of great usefulness. There are already four stations at which he officiates among the Norwegians, many thousands of whom have lately come into the territory. He has organized two congregations, and will probably soon organize others. He already numbers one hundred and seventy communicants among his parishioners. The admission of Mr. Unonius to the diaconate, and the bringing in of these Norwegians to all the privileges of the American Church, may be considered among the first fruits of the Nashotah Mission. . . ."

The Missionary to the Jews reports:—"It is of exceeding importance to the success of this Mission, that there should be provided a suitable place of worship in New-York, which could be always open, and be known as an Episcopal Jewish Chapel, solely for the benefit of that people, in which regular services would be performed, and lectures delivered on the prophecies, the Christian system unfolded, the objections to Christianity met and removed, and the true character of the Old Testament dispensation made known. . . . The circulation of the Hebrew New Testament and the Hebrew Prayer-Book is important, in order to show them the truth of God's word, and the order of his worship, in a language that they have always esteemed sacred. Hence it will be necessary to order a supply of these from the Missionary Society of the Mother Church."

The amount reported for June is, for Domestic Missions, \$3,325; from South-Carolina, \$185. For Foreign, \$8,474; from South-Carolina, \$958. The amount for July *not yet* reported.

*Missouri.*—There are of this diocese 1 Bishop, 11 Presbyters, and 1 Deacon. At the Convention, April 3-5, 1845, were present 16 Laymen, representing 4 Churches. In the report of St. John's Church, St. Louis, we have this interesting information, and we trust the example will have its proper effect.—"A charter has been procured from the Legislature of Missouri by the "Church Association of Ladies for the relief of Orphans and Destitute Persons," under the title of "An act to incorporate the 'Orphans' Home,' " and the Society has been merged in it. This institution, placed under my parochial care by the Bishop, agreeably to the provisions of the old Constitution, now affords a home, protection, support, and education for all orphans and destitute persons who require and apply to it for such relief, and now contains twelve children. A considerable amount of funds was left in the treasury last annual meeting, and subscriptions for the present year afford encouraging prospects of success. A Parochial School is still attached to it, and by a new arrangement, all the orphans and as many children as receive tickets to it from the Rector are admitted free. God has hitherto blessed these infant institutions beyond our anticipations, and we trust, with the united

zealous exertions of Churchmen co-operating with the ladies of the several parishes in St. Louis, with the continued blessing of God, they will become ornaments and an honor to our Church, as well as a blessing to the destitute."

*New Jersey.*—The address of the Bishop to the Convention (the Journal we have not yet received) and his fifth charge entitled "Incorporation with Christ, the source and spring of the spiritual life," are before us—from the latter we may extract hereafter. From the former, we enrich our pages with these quotations.—"John Potter, Esq., besides other liberal benefactions to this parish, has recently presented it with a noble parsonage house and grounds, and endowed it in the sum of ten thousand dollars; the income, to the use of the Rector. Why are they not more of our rich men, who thus enjoy their stewardship for Christ? Surely they do not remember the words of the Lord Jesus, how he said, "it is more blessed to give than to receive." Surely it is better to see the Lord's work sped with living gifts, twice blessed, than merely to leave that to the Church, which we can use no more. . . . I have been very much gratified by the action of the Standing Committee, in arranging their stated meetings quarterly, in the weeks before the Ember weeks, at the four seasons of the year; thus encouraging what I have so often recommended, the reference of our ordinations to the stated seasons canonically appointed by the Church, in accordance with primitive, and well nigh universal, usage."

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FOR THE GOSPEL MESSENGER.

### OBITUARY

OF MRS. JAMES STUART, OF BEAUFORT, S. C.

*Mr. Editor:*—Death, in the past year, has been busy among us. Our State has lost some of her most valued citizens; our Church several of her most excellent members. As they pass away, as wave after wave, soon to be lost in the great ocean of the dead, well is it for us who stand upon the shore to recall their memory for the profit of the living. While our public records fix the names of our deceased citizens of distinction, it is peculiarly fit to notice those who shone in the private circle—eminent Christians. With such reflections, we have sat down to inscribe on the pages of your periodical the exit of Mrs. MARY MARTHA STUART, on the 13th May, 1845, only daughter of Phebe Sarah and Dr. Archibald Campbell, and relict of Dr. James Stuart, all of Beaufort, S. C. To those familiar with this eminent child of God, who were not privileged to behold at her departure, the same graces which clustered around her daily life, it will be gratifying to hear that when asked whether she met the king of terrors without a doubt or fear; strong in trust upon the merits of her crucified Redeemer, she uplifted her clasped hands to heaven and exclaimed: "not one." Renouncing all claim on the ground of her individual worth, and with a child-like temper and simplicity, reposing on her heavenly Father's arm, she passed safely and serenely to her everlasting home, through that most solitary of all thoroughfares—death. Widely known and as universally beloved, with all her influences from early youth, cast in the scale of God, she was a beautiful exhibition of the Christian, begun in childhood, matured in the vigor of advancing life and full orb'd in glory at dissolution. One of her most intimate friends, distinguished for the self-knowledge of the inward Christian remarked: "Now that she is gone, upon reflection I think her the most pious person I ever knew." Sure are we a sweeping panegyric on her virtues, and her uplifting as a paragon, could she read it, would be as abhorrent to her now as when alive, and she herself would say: she was, after all but "a sinner saved by grace." Yet, to the most impartial, whose affections colored not their judgment, even to the morbidly sensitive and conscience-searching Christian, fearful of transcending truth, she justly seemed uncommon in devotion, breathing out her whole life to God, and making his will and glory, and the good of souls the one great passion of her existence. To those surprised at the unanimous good will and witness in her favor by even casual ac-

quaintances as well as friends, it will be interesting to hear that when asked by her adopted child the secret cause, she replied, in her characteristic simplicity: "I do not know, my daughter, unless it is that I love every body." Such the mind in her which was in Christ—such the speech of the beloved disciple, which also streamed every where, and upon all, in copious goodness, a principle which made her whole character one prolonged echo to the angels' song—her words and deeds "answering to one another," saying, "good will on earth: peace towards man." Her blessed Redeemer was her constant model as well as hope, and she seemed to possess such a conviction of his presence, beauty, and favor, that even in the fierce paroxysms of her last agony, she would exclaim: "I do not give up! I expected it! precious Lamb of God, he is my all in all! I love him! love him!! love him!!!" Unusually free from selfishness, it was at once the pleasure as well as business of her life to make every one around her happy, not after the world's indiscriminate kindness, but in a variety of Christian ways, nor least by speaking the truth in love with a frankness that shewed her motives and transparent integrity, and an affection that never lost, but always gained a friend. Of great simplicity, candor, truthfulness and honesty of purpose; remarkably amiable, generous, benevolent, and hospitable; a mother to her adopted children, a wife, sister and daughter, friend and mistress, unusually affectionate and Christian; energetic and persevering in the cause of Christ—her light shone brilliantly in this dark world, and glorified her Lord and Saviour in abundant good works. While others deplore her decease, to the young it is an especial loss: for she possessed a rare faculty of attaching them to her person; and religion in her appeared so cheerful, happy and beautiful, that she was often the honored instrument of directing their notice to that Redeemer she pre-eminently adored. Oh may they and all upon whose eyes this record opens remember, "being dead, she yet speaketh," in a voice from the grave from earth to heaven "calling," "go and do likewise." It was affecting in the extreme to see her on her dying bed—her weeping friends clustered around her, and her hand extended to each, and the last and long parting spoken by her tremulous lips. "Dying," said she, to those around her, "is but going home." "I have much to say to you, but it is of the Lord's appointment, I cannot talk from the nature of my disease, and you must be resigned to his will. I could tell you much of the goodness of God to me on this sick bed, but my lips are sealed. I can only praise him with my heart. Jesus never leaves nor forsakes me. He is near me constantly, and makes all my bed in sickness. I am in perfect peace, strayed upon Jesus. While I am here, God is with me; and when I die, I will be with God. My will is lost in the will of God." Many more were the pious expressions which fell from her at intervals, but we have said enough to show how this Christian died. Though there was no extatic burst of rapture, yet her last hours exhibited the steady peace of a pardoned soul; and with that placid trust, that unchanging heavenly mind, and that quiet flow of Christian graces, which, if not as startling as the loud shout and alleluia! of the departing saint, is equally impressive and more full of immortality in its own silent force. She sweetly fell asleep in Jesus, and entered upon that rest that remains for the people of God. As her weeping friends gathered around her bier, covered with white flowers, and gazed for the last time upon her countenance, they observed, though past the meridian of life, that her dark hair was scarcely streaked with gray, and a smile playing about her mouth—the composed expression there of a noble and benignant heart—with an extraordinary appearance of one on the verge of womanhood—seemed to shadow forth the eternal youth and glory of her redeemed spirit. Her funeral was attended with an unusual large concourse; the Church of her fathers was crowded with her acquaintances and friends, and many an eye was filled and bosom heaved as the coffin was lowered and the servant of God pronounced the words: "earth to earth, ashes to ashes, dust to dust." Interred by her own particular request in the same grave with the husband she loved so devotedly, with whom she had lived for more than 34 years a life of uncommon happiness, and from whom she was not separated a year by death: heart laid upon heart, that loved with the fervid and constant pulsation of a Christian; at the sound of the archangel's trump, they will rise in each other's arms, and hand in hand on the great day of the world's destruction—redeemed, sanctified, saved, pass with the multitude of the blessed to the inheritance of the just made perfect.

J. B. C.

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 CALENDAR FOR SEPTEMBER, 1845.

|   |   |
|---|---|
| 7. <i>Sixteenth Sunday after Trinity.</i> | 21. <i>St. Matthew.</i>                     |
| 14. <i>Seventeenth " "</i>                | 28. <i>Nineteenth Sunday after Trinity.</i> |
| 17. } <i>Ember Days.</i>                  | 29. <i>St. Mich. and All Ang.</i>           |
| 19. }                                     |   |
| 20. }                                     |   |

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*Errata.*—Page 153, line 16 from end, for *June*, read *May*, in the Episcopal Journal. The paging of the August No. from 230-244—should be 130-144.

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